unweave its own web. Nay, this latter error may just as readily conduct to scepticism as the former; for (to borrow an illustration applied to reasoning in Plato's Phaedo, $ 89) as the individual who has trusted every man that professes to be his friend, conies at last to be utterly sceptical of the existence of friendship, so the person who sets out with believing every supposed natural intuition, may speedily arrive at a universal infidelity. For ourselves, we are exceedingly suspicious of some of those intuitions on which the theologians of Germany would rear such a superstructure, such as faith in God, consciousness of God, the knowledge of the infinite and absolute, the gazing upon truth as a whole, the perception of abstract beauty and holiness, and the religious life or consciousness. We would like to see them thoroughly sifted and tested, in the sense in which we have explained, by human intelligence, while we would like to see such an acknowledged intuition and faculty as the conscience followed out to its legitimate consequences by the learning and penetration of a German philosopher.*

%*aly*, We maintain that revelation addresses itself to the other qualities of the mind as well as the intuitions or intuitional consciousness. We have our doubts of the propriety of arranging, in a general way, all the higher faculties of the mind, into the logical understanding and the intuitional consciousness. What is made of the conscience on such a system—what of the will—what of the emotions ? Religion, as a practical matter, is not addressed exclusively either to the logical understanding or the intuitions. Just as any one of them, or the two combined, cannot make any man a faithful father or an obedient son, a just sovereign or a righteous judge, so they are incapable of turning the sinner into a good Christian. The Christian religion addresses itself to the whole soul, providing evidence and facts for the understanding, and truth which shines in its own light to the reason; holding forth a perfect law arid a perfect righteousness to the moral faculty; excellence to gain the will and loveliness to draw the affections; exhibiting these now separate and scattered in individual persons, incidents and propositions, and again displaying them all in unity in the character of God and Christ. As each of these faculties is addressed, so each has its part to perform; the understanding apprehending the facts, examining the evidence, and defending the truth; the, reason sanctioning and adopting the truth when presented; the conscience bringing the sinner to the knowledge of sin, and approving of the righteousness of Christ; the will accepting of God as the perfect good; and the affections flowing forth towards God and all mankind, and enlivening the soul as they flow. We deny that religion has its seat among the mere intuitions. It spreads itself over the soul, and every faculty and feeling has a work to perform.

3*%, It is a Divine appointment, that the objective truth presented in the Word should bo the means of rectifying the whole soul. There is truth presented to all and each of the faculties, that all and each of the faculties may be rectified. There

are persons who complain of the Word, because it is not addressed to some one. department of the human soul, on which they set a high value. The systematic divine wonders that it is not a mere scheme of dogmatic theology, forgetting that in such a case it would address itself exclusively to the understanding. The German speculatists, on the other hand, complain that it is not a mere exhibition of the pure ideas of the true and the good, forgetting that in such a case it would have little or no influence on the more practical faculties. Others seem to regret that it is not a mere code of morality, while a fourth class would wish it to be altogether an appeal to the feelings. But the Word is inspired by the same God

* The real intuitions of the human soul aro just the iiuman faculties and feelings acting according to their fundamental principles. (Sec ArPBXPix vi.)